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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXI. APRIL, 1916 No. 4.

Secretary Speer returned to New York from the Panama Conference on February twenty-ninth. Those attending the Regional Conferences in Lima, Rio de Janeiro, Buenos Aires, Colombia, Havana and Mexico will of course be absent longer. We take space from India for a glimpse of the Conference from one of Secretary Halsey's letters and our readers may look forward to a full account in our May number, specially prepared for us by Miss Margaret E. Hodge, President of the Philadelphia Board. We wish that every reader of this magazine might secure the clear and sane view of the reasons for this Conference in and on Latin America which would be obtained by reading Mr. Speer's address on the subject, given at the Garden City Conference in January, and published in pamphlet form by the Assembly's Board.

Although India is from the missionary standpoint the best occupied country in the world yet it is estimated that among its inconceivably swarming population there are still a hundred millions who have never even heard the Gospel—not thousands but thousands of thousands! Notice the small sectional map given in this issue to show how the little villages dot the land as if shaken out from a pepper-pot, each with its closely-huddled families. How can a few missionaries reach them all? Since 1914 about seven hundred German missionaries have been interned or deported and the supervision of their extensive work has been thrown upon workers of other nationalities, including our own, who already seemed to be carrying all that was possible.

Realizing the strides education has made under British rule and the large class of thoughtful, cultivated Indian men and women must not blind our eyes to the depths that lie below this surface. Where life is so superstitiously held sacred that rats may not be killed, bubonic plague can not be fully conquered. But human life is recklessly squandered. Think what it means that fifty per cent. of the little babies die at birth, one out of every two. And this is only one of the horrors that follow the legalized marriage of little girls of twelve and even of ten years of age. Even the high-class and educated Hindus marry their daughters, often to middle-aged men, at this age. Twenty years ago the women doctors of India sent a protest to the British Government, which demanded proof before it would accept the revelations of what the doctors had actually seen among *purdah*, or secluded women and girls. Only the woman doctor can bring help to the women of this class, of whom there are estimated to be more than eighty millions. Our Church now has eight women doctors in India.

A friend kindly writes us that the poem published in our February number and called *The End of the King's Highway*, of which we could not give the author, was by the Rev. Robert Davis of Englewood, N. J., and was originally called *My Lord and I*.

Word comes to the Board, by way of the State Department, that although the Russian forces have not reached Kermanshah, Persia, our missionaries there are safe and well. Our representatives in Africa also report all well but Mrs. Dager, who has not yet entirely recovered. They speak of courteous treatment from official representatives of Germany, Spain and the Allies, and have been well supplied with food, mostly of local production. Efulen Station has been closed. The girls' schools are not kept open during these unsettled times but the boys' schools are running with reduced numbers.

Those fortunate enough to be at the

noon meeting in the Assembly Room on March second, heard an informal talk from Mr. Speer. He said that the Panama Congress was itself the answer to the countless prayers that had gone up before it was held and during its sessions. He reported only friendship and cordial welcome from officials and people, and densely crowded audiences at all meetings open to the public. He spoke of the ideal hotel accommodation with its commodious assembly room, the careful attention of the local press and of the Associated Press correspondents; in brief, picturesque touches brought the outstanding personalities of the Congress before us, and gave some idea of its difficulties, its achievement and the spirit which dominated all its proceedings.

It must be recognized as a fact, though a deplorable one, that many Christian women know little and care less about the work of foreign missions. We can not expect these women to spend time reading a magazine exclusively devoted to that high theme. But there is solid comfort to an Editor in the thought that it is just as incontrovertible a fact that there are multitudes who *do* care, and while we do not often quote friendly letters, we may at least say that it is a keen stimulus to do one's best work to receive letters which say such words as these: "We *love* the magazine. When we read the soul-stirring numbers with tear-dimmed eyes, we rejoice that we can be sharers in this world-wide, heaven-reaching movement." "The last copies have been thrillingly interesting. The December number alone was truly worth the price for the whole year."

Many will rejoice to hear that the full amount of three hundred thousand dollars to endow Shantung University has been made up. One generous friend gave twenty thousand for the erection of homes for the professors, and another twenty thousand, conditional on the whole amount being raised, has been paid. All who have watched the progress of the campaign feel like cabling special congratulations to the Rev. Henry W. Luce of Weihsien on this consummation of his hopes, much of which is due to his strenuous personal efforts while he was in this country.

On his return to Mexico Rev. Newell J. Elliott writes: "The kindly reception given us by all the Mexicans was greatly appreciated. Young men are asking about the opening of college and seminary and girls about the Aguascalientes and San Angel schools. . . . It seems to have been the prevalent idea that the evangelical work in Mexico was almost entirely disorganized and demoralized because of the revolutionary conditions. The churches we visited from the border to the city do not reveal this fact for our pastors worked faithfully and with much success continually during all these months and years. It is hard to believe that this fair city witnessed such scenes of suffering so recently, for life seems much the same as a few years ago. The great recuperative powers of this city and country can not but deserve praise."

One of our young missionaries says: "When I first came to China I thought that when my second year of study was finished I should be quite ready for work. I have just taken my second year examination and now feel as though I needed about a hundred years more of study!" She tells of a little boy of her school who died and how in his delirium he kept telling those around him, "Jesus says." And the missionary adds: "It made me feel more strongly than ever before the necessity of always keeping Christ in the foreground and always remembering that His Gospel is of the greatest importance and not the English, geography or history we are teaching them."

Just a line, at the last moment, to share with our readers the pleasant news that the family of subscribers to Woman's Work has been increased during the last year by 527. Again we thank the Secretaries of Literature who have filled the places of all who dropped out for any reason and added besides all these new names to our list.

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Opportunity Offered by Higher Educational Work in India

> "THE process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner that you hope; but, nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this Gospel seek above all things to commend it, not so much by what they say, but by what they do, by what they live."
>
> *Sir Narayan Ganesh Chandavarkar,*
> Justice of the Bombay High Court.

FROM the time William Carey landed in India, more than a century ago, to the present, missions have appreciated the value of educational work and have maintained schools of all grades. Through the efforts of Government, private enterprises and religious organizations, education has so expanded that it may be truly said that anyone who really desires an education can obtain one. Yet in the face of all that has been done, only an insignificant fraction of India's hundreds of millions can be said to be in any sense educated.

Perhaps the most significant reason for the educational backwardness of India is the fact that so many millions of the population belong to the despised depressed classes, who are content to live as their ancestors have lived for untold generations, ignor-

ing all efforts for their advancement. What was good enough for their fathers is good enough for them. This mental lethargy is one of the hardest problems that India presents. A crooked stick scratches the ground sufficiently for planting a crop; women make excellent beasts of burden; the evening gossip around the village fire furnishes news—this is good enough. Why change? So they go on in the old rut, almost untouched by the decades of contact with the western world. Here and there where mission effort is reaching these depressed people, individuals and even communities may catch the idea and begin to profit by what is being brought to them. It is among such people that most of the missionary effort is being expended.

In striking contrast with this great bulk of the population stand the relatively small numbers belonging to the higher castes of Hinduism. Centuries of rigid observance of caste rules forbidding intermarriage with lower castes have left these people finer and stronger in all ways. They too may be mentally lethargic, but they are capable of much quicker and more fundamental response, and when awakened, are in no sense an inferior people. For them relatively little is being done in an evangelical way. This would include also most of the seventy millions of Mohammedans. Yet it is from these people that the schools and colleges are being filled to overflowing. Higher education offers at once the quickest and most certain, and indeed almost the only means of contact with them. And what is being done for them? There are colleges where they may get an education, but all that education is imparted in English, a foreign language for them, through a system which is strange to them, and largely by foreign teachers who do not understand them.

In the very nature of the case, the Government colleges cannot undertake to minister to the moral and spiritual development of their students. And what contact they have is of a nature not calculated to inspire them. The colleges established by the great religions dominant in India do minister to the religious needs of their students, but they are likely to develop narrow, bigoted, intolerant men. It works out in actual practice that the mission colleges are the only places where the students can unfold and develop in the fullest, truest sense. In mission colleges as nowhere else do students come into contact with men of other races and faiths and find them fundamentally men like themselves.

While I have been in India only a relatively short time, and realize that others can speak of the situation with vastly more authority, all my time has been spent in college work, in contact with these men who are scarcely touched by any other kind of mission effort. They are not at all included in the mass movements. They rarely come into contact with medical mission work, for they are able to secure the services of modern and fairly competent Indian physicians. They are scarcely reached by bazaar preaching. So the Christian college becomes the great opportunity for reaching them. They press into our colleges in greater numbers than can be accommodated. Many must be denied admission. They come gladly, knowing well that Bible study is as much a part of the college work as English, mathematics, or economics.

I have been connected with Ewing Christian College, in the North India Mission, and of course know conditions there better than elsewhere. Here all undergraduates are required to attend daily Bible classes conducted by Christian professors. A class of these men is more attentive and eager than most classes in secular subjects in America. The men read, think about, and discuss the Bible, and even if few ever publicly profess to be Christians, they cannot fail to become saturated with the ideas and ideals of Christianity. They absorb moral and religious truths which they can never forget and which must affect their entire after lives. This is not mere speculation. Many of the men say they read the Bible in private, pray, and take

Jesus as their ideal. They become Christians in all but the outward formalities.

When one considers what it means for one of these men to become a Christian and to be baptized, he can scarcely wonder that so few make open professions. He faces being utterly cast off by his wife and family, by his friends and by his caste. If he is not married, he cannot marry in his own nor into a higher caste, and would not marry into a lower one. He can scarcely earn a livelihood among those who have cast him off. Nor can he earn a living in any Christian community, for such groups as are on his intellectual level are too small. He might become a burden to the missionaries, but that cannot be commended. Not only is he cast off by his people, but he is all too frequently persecuted by them.

One young man ran away from his home to be baptized. He sought protection with his missionary friends for a while, then came to Ewing Christian College. For five years he has been fighting his way through college, earning what he can by working for the college and by acting as language teacher to new missionaries. At long intervals he takes his pride in his hands and goes to his old home for a visit; his father mourns for him as for one dead; his mother dare not treat him as a son. He is given his food on an old platter outside the house. He is an outcast. There are almost as many such cases as there are such men who have given up all for the sake of Jesus.

So while few openly become Christians, many come to be in full sympathy with Christianity. They may believe almost anything they choose and still be considered good Hindus as long as they do not violate a few caste restrictions. They learn to tolerate all religions and to look on all men as brothers. They learn to value manhood above religion. It is now no uncommon sight to see a Hindu, a Mohammedan and a Christian student going out together in the evening after college hours, to "eat the air." They study and labor side by side; small wonder that they become not only tolerant, but respectful of the beliefs of others. A tolerant India is a long way toward an India won for Christ.

To perhaps a majority of the men in the colleges their educational life is a thing to be put on, like a cloak, when entering the campus, and to be discarded amidst the old surroundings of their homes. But here and there a few, and the number is very rapidly increasing, carry their new vision into their home lives. Most of the college men are married of course, for the old order, with its youthful marriages, is still in sway. It is the belief that the greatest blessing a wife can bestow on her husband is to bear him a son. And if this son dies the wife is held to be responsible for the calamity, and her life is ruined. One of our students lost two sons in succession; yet he said he was trying to learn to love his wife and make her a com-

Class of biology students in Ewing Christian College; seven of these men are Christians. Given by Mr. Dudgeon.

panion, just as he had seen in the families of his teachers. He was teaching her to read that she might be more able to share his life. Truly this is a great shifting of ideals. Another student stepped over the prejudice against women appearing in public, and brought his wife and child to church on the campus on Sunday, that they might meet his western friends, especially the wives of the professors.

Besides changing the entire moral and religious outlook of the students, Christian colleges approach more closely to the true fundamentals of education—the development of the latent possibilities—than do any other institutions in India. The men who are to become the teachers should rise higher and higher, or education can make no progress. It is one of the great opportunities of mission college work to have a share in shaping the educational ideals of a nation.

The men who are being educated today will be the intellectual leaders of India tomorrow. These leaders will not come from the depressed classes; they will belong to the higher castes. What will be their ideals? What will be their outlook on life? Any college may help to answer these questions, but only the Christian college actually succeeds in answering it in such a manner that the India of tomorrow will be uplifted and purified. Just as far as their young leaders are saturated with the ideals of Jesus will the new India become in a real sense a part of the Kingdom of God. It is a wonderful opportunity that is presented to Christian teachers; it is the opportunity to put the Spirit of Jesus into the heart of the proud, thinking, leading element of India—to my mind an opportunity that holds even greater possibilities than that of evangelization of the depressed classes. *Winfield Dudgeon.*

Mr. Dudgeon went out to India in 1912 as Professor of Biology in Ewing Christian College at Allahabad, where his work has brought him into intimate relations with the intellectual element of India's young and ambitious men. He returned to this country last spring for further study and is at present doing special work to obtain his Doctor's degree in the University o Chicago.—Editor.

THE HIGH WALL OF CASTE

The most complicated social problem in India is the caste system, and even experts lose themselves in the labyrinth of this vexed question. . . . Though in the beginning it was an economic necessity, it has long ceased to serve any rational purpose, and today stands in the way of India's progress. . . . Though going to foreign countries by crossing the ocean is to break one's caste, hundreds of young Indians are now visiting Europe and America in pursuit of modern scientific and industrial education. Indeed, so numerous are the families affected that public opinion had compelled the Brahmans to ordain that no loss of caste shall result from going abroad for education. . . . It is not so much the going abroad that has been objected to as the eating of forbidden food, as beef, pork and chicken, or any food cooked by foreigners. To obviate partly this difficulty, the Hindus have organized a steamship line—the Indian Peninsula Company—between Bombay and London. On board the ships of this line Hindu caste rules are studiously observed. This company is soon to open a hotel in London, so that Hindu students, merchants and travelers may go to London, reside for any length of time and still return home without breaking their caste.

Caste rules prohibit people of different castes dining together. These rules, however, are broken by the rising generation in schools and colleges . . . where Hindus and Mohammedans, Christians and Jains, Buddhists and atheists, break bread together. . . . A Hindu master of science from an American university wrote to his parents at home that on his return to India he intended to establish a modern laundry with American machinery. His high-caste parents were broken-hearted at the idea of their beloved son, after a university education at home and abroad, becoming a washerman, one of the lowest of all the castes of India! They offered him a large sum of money to change his mind and save his family from unspeakable disgrace and humiliation. . . . Neither the term "pariah" or "depressed" is strong enough to convey to the mind the real condition of the pariah. A dog is allowed to come near a man, a cat is allowed to enter a house, but not a pariah. . . . One day on the bank of a river a Brahman was performing his ablutions. A few pariahs were tugging at a boat, with a rope tied to the mast. The moment the shadow of the rope fell on the Brahman at prayer he became furious with rage. His ablutionary rites were lost, by the touch of the shadow of a rope in the hands of pariahs. He plunged into the river again, this time not saying his bathing-hymns but abusing the pariahs. . . .

Miss Lena A. Boyd of Saharanpur with her pets. Given by Mrs. Theodore B. Culver.

By far the most significant and far-reaching feature of the social reconstruction in India is the fact that both the Hindus and Mohammedans are realizing that the progress of India is directly dependent on the proportionate progress the women of India make in education and liberalism. Womanhood is the greatest asset of any nation. . . . The men of India realize that it is on account of their selfishly domineering influence that women have grown feeble in intellect and sickly in physique. So a strong movement for the education and elevation of India's women is sweeping the country. Sir Sorab Tata has given a million dollars for the promotion of female education in India. We read of a poor mother selling her jewels to give her daughter an education. Parents have always sold their jewels and mortgaged their property to educate their boys; now they are doing the same thing for their girls.

From *The New Heart of Old India*, by Basanta Koomar Roy, in *The Century*.

"WHAT is the greatest obstacle to conversions in India?" asked a new missionary. "The barrier of caste," replied her friend. I had not been long in Gujarat when my pundit (teacher), a high-caste Brahman in rather poor circumstances, invited me to a feast at his house. I was too new to the country to realize the great honor he was doing me, for in no country in the world does birth count for as much as in India. We set out for his house, he stalking on grandly in front, for although I was a foreign lady whom he wished to honor, still I was only a woman.

"We entered a poorly furnished room, where his sweet little wife came forward to greet me. Impulsively I held out my hand. 'Don't touch her, Miss Sahib; that is not permitted,' he hurriedly exclaimed. She turned away and entered the cooking room, a place no foreigner or low-caste person dare enter, for even our shadow would defile and render useless the food and cooking vessels. My teacher himself then proceeded to set before me the shining brass plates and bowls with various dainty Hindu dishes. As each plate was finished he lifted it gingerly between his finger and thumb and deposited it on the floor in the far corner of the room. Next day at my lesson I thanked him again for all his trouble. 'No trouble at all, Miss Sahib,' he said; 'I have passed all the dishes through the fire, and they are now quite clean.'"

Miss J. Beatty, of the L. M. S.

Dhaima and Sushilla

RAIN clouds hang heavy over Sangli in these days of the rainy season, but a heavier cloud is over the hearts and homes of the people, for the terrible bubonic plague holds the town in its grim clasp and Death stalks like a spectre through every street and alley and demands tribute alike of rich and poor, high-caste and low. Weird funeral processions wend their way often every day to the burning *ghauts* by the river side—where the ashes of the dead are mingled with the waters of the sacred Krishna; still others to the barren, desolate little cemeteries outside the town where the Moslems lay their dead away in the faith of Allah, but alas! not in the faith of Christ. Many have left the plague-stricken town and are living in temporary huts in the fields outside the city; others have fled to nearby villages, carrying with them in many cases the seeds of the disease and so small wonder that in villages as well as towns Death daily demands and receives its toll. It is a dark picture and these are dark, sad days. Yet some parts of this same picture are touched with a brightness not of this world. Two such scenes come up before me as I write:

It is early morning and the little thatched hut in a village where a mission school is held is just filling with its small troop of brown, bright-faced scholars. Slates and pencils are ready on the floor in front of each child's place, and soon they are seated cross-legged busily conning aloud the lesson for the day or writing the letters of the alphabet on their slates. But one slate still lies where the master had placed it, one place remains empty. Little Dhaima lies tossing with fever on the floor of the mud house he calls home and the school children whisper that Dhaima has plague. The hours pass away while the child moans and tosses restlessly in the clutch of the terrible fever. He talks constantly to those around him. What is it that he says so earnestly? He is begging them not to worship the idols, those hideous carved, stone images. He tells them of Jesus, the Saviour, who loved and died

Carl and Mary, children of Rev. and Mrs. J. H. Lawrence, of Kasganj.

for them. Over and over again the child voice, always growing weaker, tells of Jesus and His love and the Christian school-teacher at his side rejoices at the little lad's simple testimony while the Hindus listen in awed silence. There are times when the fever is high and the tired brain fails and then in his delirium he is in the school-house and repeats again and again the precious Scripture texts learned there. Oh! wondrous power of the living, loving Christ—that the thoughts of a dying child should turn, not to the empty religion of his forefathers, but to the Saviour, and not that alone, but should seek to win others to Christ in those dying moments! Only three days of suffering for the weary little body. Only three days of simple testimony and then the hour came when little Dhaima lay quiet and one more of His lambs had been gathered to the bosom of the Saviour.

We are back again in Sangli, out on the edge of the town. The sun beats down fiercely on the closely huddled, low mud houses. Naked brown babies play in the narrow, dirty paths; buffaloes and goats lie lazily sunning themselves beside the doorways of their owners. Suddenly a woman's loud wail of sorrow rises from one of the little houses. Last night from a rich Brahman home a little child was taken; today it is this poor home that is visited by the Angel of Death. She could not have been more than eleven years old, little Sushilla, although she was married and for the last three years had lived in her husband's home. Such a slight little figure, lying there so still under the old blanket! Like the pictures in a cinematograph, memories of Sushilla flash before us. She came first a tiny brown maiden of four or five, with her older sisters, to our little school. Sushilla loved school and the little pearly teeth were always showing and the thin cheeks dimpling in smiles as she sat on the floor in her place each day. When I went to America on furlough, it was Sushilla who haunted the bungalow each day to watch the packing and absorb any small scraps of lace, ribbon, etc., which might be thrown away. I used to wonder in those days what Sushilla's poor little home must look like decorated with all her treasures, for she did not stop with scraps of ribbon and lace, but old boxes, bits of paper, old envelopes, anything and everything, Sushilla treasured and carried triumphantly home. "Sushilla, do you love Jesus?" The little brown face looks up from its absorption over a scrap of colored paper, "Yes, Missi Sahib, I do love Him." "You must pray to Him every day, Sushilla, and never worship the idols." "No, Missi Sahib, I never worship the idols." Then the time came when she went away to her husband's home and after that we only saw her on occasional visits to her mother. She always found her way quickly to the school or ran with shining face and clinging hands to meet her Missi Sahib. In those days her earnest testimony was always the same. "I never worship the idols and I do love Jesus." Dear little Sushilla! you are with Him now—forever happy in His presence. What matters that the small brown body, wrapped only in a cotton cloth, is laid away in an unmarked grave in a field near her mother's home. Sushilla is in the palace of the King.

Some of you who read this may be supporting or helping to support some village day-school. Are you ever tempted to feel that your money and your interest might be better spent in other channels? If so, will you think of Dhaima and Sushilla who, because of the village day-school, stand today in the presence of the King? *(Miss) Grace L. Enright.*

Sangli.

There are now 163 boys in school, the most we ever had. Each year sees a larger enrollment. At Annual Meeting last month Mr. Hezlep was granted permission to add one new class this coming term and one the year following, making it a High School. There are now thirty-eight Christian boys in the school and all the masters but two are Christians. We only have twenty-one boys in the Boarding Department, owing to lack of funds. The price of food has gone up here as in other parts of the world, but our money has not increased.

As Jhansi is a central point, the Council Meeting of our three missions, West India, Punjab and North India is to meet in our bungalow this month. *(Mrs. Wm.) Sophia C. Hezlep.*

Jhansi.

In the Cholera Camp

Three Biblewomen and I went to sell Gospels at the Hardwar *Mela*. Great preparations had been made by the railway for transportation of the big crowds; by the Sanitary Commissioner for the city supplies of pure water; by the Police Department for the handling of the crowds. Temporary bridges had been thrown across the Ganges so that the crowds might bathe, pass across in procession, down the river, back by another bridge and then other streets to their homes.

How can I give any description that will describe? The "Board Walk" at Atlantic City might suggest the ceaseless passing to and fro; a midway plaisance might give the color and Oriental setting, but that would be only the beginning. Try to imagine a far background of hills, a near background of stately buildings, groups of bathers, venders of sweets, cigarettes, charms, tin cans in which to carry away Ganges water, gay cloth, beads, all the various gew-gaws of a fair. You see also the fakir on his bed of spikes; the man with his feet over his head; a cripple with two tiny shriveled arms; a cow with various additional members; to each and all occasional passersby throw offerings. But the main interest in the scene is in the life and color and variety of the crowd. Fine Punjabis with their pretty women folk. (They were our best customers, the Punjabis. The men bought from us women and the women bought from our men, who were there later in goodly numbers.) There were Bengali women to whom we could have sold, if we had provided ourselves with Bengali Gospels. There were many Gujratis, Sindhis, Kashmiris, Nepalis, Tibetans—all mingling, passing in the ceaseless procession. Had it been only a fair it would have been an almost unmitigated delight to watch the crowd. But the tragedy of the thought that these crowds were either honestly or through sheer force of circumstances, depending on this for salvation, gave a pathos indescribable to the whole scene.

Holy men were sitting under the blazing sun with four huge fires burning around, others lying on a bed of heated bricks. Everywhere there were holy men, naked, ash-covered, with long, matted, stringy, snaky locks and hideous faces. The theory is, perfect holiness consists in absolute disregard of the body; cleanliness, clothing and such things minister to the body. Therefore, everything of that sort must be avoided. But there were other kinds whose garb showed as much variety as that of a peacock. Huge headdresses, wonderfully adorned; garments of chiffon, of skins, of silk patchwork, fur-lined, fur-trimmed; peacock feathers, necklaces of beads, of bones, of seeds; wooden sandals, high-heeled silk or satin shoes; in infinite variety. Probably saffron color was the one robe most continuously seen, as it indicates most simply the mendicant devotee. In and out through this crowd moved our party. All knew we were different. Most knew we were Christians. The Arya Samaj and the Dev Samaj, reformed religious sects, were giving away their literature free and the former opposed us openly whenever they had the chance. Many a timid soul returned the book because some Arya scared him. But many also said, "It is well to hear what they have to say." In one or two cases of definite insult our Christians showed well how Christ can give patience under very trying circumstances. One man asked what was the good of reading those books. He was told that the Gospel would satisfy the unrest of the soul. A woman on the edge of the crowd remarked, "And oh! there is such a great unrest." A fakir who was ill and had listened very earnestly to us refused medicine but said, "Only pray for me to your Lord Jesus Christ." It was marvelous how safe and how free we were in that great throng. There was no public preaching but to many a small group the Gospel of Jesus Christ proclaimed in this, one of the most sacred of Hindu pilgrimage places and at one of their greatest *melas*.

But before the great day of the fair

came, that occurred which changed the whole course of our conduct. One of my Biblewomen came down with the cholera. There were fifty of us encamped in one small enclosure. It did not seem right to expose the others for one minute longer than necessary, so our patient was removed to the cholera camp and the Government disinfectors were called, the compound was well disinfected and every precaution was taken to protect the rest of the party and in God's good providence these precautions were successful and there were no further cases.

Although only twelve hours had passed since the first symptoms of discomfort had been noticed, the patient reached the camp in a very low condition. The young Hindu doctor was kindness itself. An anxious night of watching followed; we could feel that our patient was gaining and it was possible to realize the situation around us. We were at one end of a long thatched shed, comfortably filled with cholera patients. The doctor was indefatigable. The third day brought a great influx of patients, so great that there was not room for them under the sheds. The poor creatures were brought in and laid on the ground to await their turn for attention. Many died; the living and dying and the dead lay together. Helpers had hardly time to eat and drink and yet the ghastly procession poured in and out, the living from one side, the dead from the other. There were no beds, not even straw mats, so they lay in the dirt. Those conscious enough cried out for water or moaned in their agony.

I was watching at night, Mrs. Velte and the Biblewoman by day. As I went into the other sheds to give wherever possible a word of good cheer, the fact that my patient had had the same symptoms, the same treatment, the same food and was recovering nicely, was a great comfort. I hesitated at first to offer them water, lest they should be angry that I had spoiled their caste, but afterwards I went ahead and only one or two refused to take from my hands either milk or medicine or barley water. My patient no longer needed my care, so I offered to act as nurse in the general wards. By this time the compound was filled with huts which were put up as rapidly as possible. Mats had been secured and later the doctor was given more assistance. Many had been found deserted by their friends.

Portion of Jullundur District, showing actual number of villages. The scale is twenty miles to an inch. From Report of Punjab Mission.

The unclaimed dead were carried away tied to poles, at first, but later on a different arrangement was made. Then came the days when relatives began to arrive to seek the sick ones. There were some heart-rending scenes when they found they were too late. Others were simply concerned to find the possessions that were left.

All the time the *mela* was going on in undiminished splendor. One procession passed in sight of the cholera camp. Twelve elephants with gorgeous trappings, silver howdahs, accompanied by gay horsemen, bands of music and splendid banners, escorted by the Government's careful arrangements for their comfort and safety. The railway station was closely watched and the sick were taken out of the trains and sent to the hospital. I was called home on account of other illness and so could not see the end. The experience was one never to

be forgotten and will, at least, let me know as never before what it means to have charge of a cholera camp. All honor to the men and women who take such tasks as part of their regular life, performing loathsome duties quietly and faithfully without blare of trumpets.

(*Miss*) *Emma Morris.*

SAHARANPUR.

Helpers to Their Own People

[WE are allowed to give an extract from a personal letter received from Mrs. Chatterjee. As many of our readers know, the Rev. K. C. Chatterjee and his wife have worked among their own people under our Board for more than half a century. Mrs. Chatterjee has long been the head of the Girls' Orphanage and Boarding School at Hoshyarpur in the Punjab Mission while Mr. Chatterjee has done evangelistic work. Their daughter, Mrs. Margat Rai, who was educated in this country, has had charge of the Denny Hospital since Dr. Emily Marston's transfer to other work. That valiant veteran, Miss Clara Thiede, who worked in the Punjab Mission for almost fifty years, has also been retired by the Board and is now at her home in Germany. All their friends in India and in this country wish for these dear friends a radiance of peace and joy as they journey towards the sunsetting.—EDITOR.]

Miss Clara Thiede.

Rev. and Mrs. K. C. Chatterjee.

HOSHYARPUR, India, Nov. 25, 1915.

My Dear Friend: My husband and I have had very indifferent health during the last year, not being able to do our full share of work, so my husband applied for retirement from the active service of the Mission. The Mission accepted his application and gave him a house to live in at Phillour, where we go on the first of April, 1916, if not earlier.

We joined the Punjab Mission in November, 1861, and have been privileged to work for fifty-four years—forty-eight of which we have spent in our dear Hoshyarpur, where we have gathered around us a Christian community of nearly four thousand souls and these have been organized into four churches with pastors and elders raised out of the same community. You can easily imagine what a wrench it will be to part from them, as they are like our own children. But we must now commend them to the Lord's care and keeping, as we have no more health or strength left to minister to them.

The Orphanage was my special care. It was opened in 1888, the year after our visit to America. We have just now seventy-four girls and boys. The Mission has appointed Miss Kerr and Miss Given to take charge of the Orphanage and Mr. Gould of my husband's work.

I think I had written and told you that my son had died; this was about six years ago and last month his wife also died. Their five children have come to us, so I shall now have the care of my own orphans. I must close now with our warmest kind regards,

Yours very sincerely,

M. Chatterjee.

OPPOSITION from high castes is still strong in some places. A little village Christian boy escorted me to his home. That same evening a couple of high-caste men asked him why he had taken that Sweeper (meaning me) through their village? He said, "You should not call her that, she is a foreigner and belongs to the government people." This made them very angry and they beat him with clubs. Many are still persecuted for His sake. In another village we have had seventeen come out and accept Christ from the higher castes. This was largely accomplished through our seventeen village-sweeper Christians. "The little child shall lead them," and indeed our village Christians are but babes in Christ. These people in this village have been terribly persecuted, one man even tried for murder, but so far we feel the Spirit has been among them and they have remained firm.

(*Mrs. J. H.*) *Clara E. Lawrence,*

KASGANJ.

Healing and Teaching, Mowing and Harrowing

After eleven months away it was just like getting a fresh start in our work to find our backyard full of women and children this morning for medicine. Of course each sick woman brings a friend and each woman bringing a sick baby brings all her flock of children with her, so while there were only fifteen sick there were a lot of people; I had a friendly word with each and they all tell me how glad they are I am back. One woman came with her boy who broke his arm while we were at home; they waited until I came back before getting medical advice and of course now it is healed crooked and is useless and I can not do anything for it. Do you wonder I regret every day that I am in India that I am not a doctor? And to think our hospital in Allahabad has been closed because we cannot get a doctor! I wish some good Christian physician at home would see the vision of opportunity for service in India as I see it!

My husband and Mr. Griffin are working from early morning until dark to get the farm into good shape for the seed when the rains come. The students are working hard in their practical work, now especially threshing the wheat, and it is a pleasure to see with what enthusiasm they throw themselves into it. Our own small son would like to stay there helping all the time and I have to drag him away from the heat of the middle of the day.

The girls in the Home for Untainted Girls of leper parents are doing well in their lessons. Yesterday they were learning the Hindustani translation of "Precious Name! oh, how sweet!" and they sang it so well. They are doing well in their sewing too. Three little boys about two years of age have been put in the Girls' Home from the Observation Ward, as the young man living with the boys in their home did not feel equal to caring for such little boys. The girls all mother them very sweetly. The girls also do all their own cooking and cleaning and everything looks fine and clean.

The boys in their home do their own cooking also and have beautiful gardens. Two are doing especially well at school but I was saddened to find two faces missing and then to see them both back at the Leper Asylum. They had been two years in the Home and after all that time the disease had begun to show itself. Both look well, however, and we hope the new cure may have its effect on them. Three new Christians were baptized the first Sunday we were here in the Leper Asylum, a woman and two men. One old Mohammedan seemed to be lifted right up to Heaven during the service and his face shone most wonderfully. We have been so touched by the joy of our old leper friends in our return and they have told us over and over again how they have prayed for us. My husband is very fond of saying, "What could we do without our friends!" We especially rejoice in the Great Friend of friends who links us all together, you in America with these out here, and we like to tell you about these out here because some day in the light of His countenance you will recognize each other.

Ethel Higginbottom.

It is difficult to draw a line between woman's work and men's work where both are doing such interesting things for the advancement of the Kingdom. While Mrs. Higginbottom is doctor and nurse and teacher, Mr. Higginbottom is professor of Agriculture in Ewing Christian College, Allahabad. He is a professor who is in one way after the school of the famous Mr. Squeers of Dotheboys Hall, who gave as one of his precepts "W-i-n-d-e-r, Winder—go and wash it!" For Mr. Higginbottom teaches by practical demonstration the Hindu youths who despise manual labor and so convincing are his demonstrations that they eagerly learn the way to prosperity, and while they are learning this are shown the Way of Life. Those in high authority in India are recognizing the value to their country of such teaching. We quote some extracts from the tribute paid the generos-

ity of American women and the work of Prof. Higginbottom by Sir James Meston, the Lieutenant Governor of the United Provinces, on the occasion of the opening of the Elizabeth McCormick Memorial Hostel on November ninth, 1915. This utterance from the head of the Government of fifty million people, half as many as there are in the whole of the United States, comes with great weight:

New Dormitory, Elizabeth McCormick Memorial. Sent by Mrs. Sam Higginbottom.

"Ladies and gentlemen: You cannot imagine the trouble it has given us to get a short speech out of Mr. Higginbottom. . . . The greater part of what you see round about here is the fruit and embodiment of his zeal, industry and skill. . . . I am very glad to see that Allahabad society is represented here this afternoon. It comes very little across the river (Jumna). We have our courts and offices, clubs and entertainments over there; we have our congresses and leagues and politics and caucuses over there; but it is not over there that the real work of India is being done; it is here on these sun-baked acres round about you that the true work of India goes on; and this is the work which Mr. Higginbottom and his staff have been doing. They have been teaching Indian boys agriculture in the best sense of the word. Here you will see the young Indian student who can not only tell you the chemical components of manure but who will go out and with his own hands put the manure into the soil; who is not only familiar with the mysterious processes of nature which result in the growth of an ear of wheat but who grows the ear of wheat himself and who is constantly at rivalry with his fellow students as to who can grow the best and biggest ear. That is the true work; that is the real work of India! . . .

"The work which the Mission College has established in this farm makes the visitor see visions! After I have spent an hour on the farm, I always go away seeing a vision of a very different India from what we have now—of an India in which the whole country-side has been metamorphosed by agricultural skill and science; in which its rustic people are comfortable, in which the land is immune from the ravages of famine, in which the ground is producing six times what is produced now. When Mr. Higginbottom went to America last summer on what he euphemistically called his holiday, he went up and down the States in the interests of the work which is going on here, and he persuaded several people to dream dreams which materialized. Among these were the two generous ladies whom he has mentioned, Mrs. McCormick and Mrs. Livingstone Taylor, whose dreams materialized in the form of one thousand pounds in each case. With this it is proposed to establish a large hostel, of which we see one portion before us this afternoon, to increase the comforts of the boys who work here and thereby increase the efficiency of what they do. I am glad, as head of the Local Government, to tender to these ladies the thanks of that Government for the benefactions which they have sent to a country which they had never seen, which had no claims on them and which will be all the more grateful for their liberality.

"I have the pleasant duty of declaring the McCormick wing of this hostel duly open and I am sure that I voice your sentiments when I express the confident belief that this hostel will for many generations to come be a center of agricultural learning and a source of economic prosperity."

EXTRACTS FROM LETTERS OF SECRETARY A. W. HALSEY

From the Panama Conference

"The Conference is a great gathering and the final result should be very beneficial. Dr. Alexander (President of the Foreign Board) is here. I have had long interviews with our missionaries. Problems increase. Here is a sample day: 8:30, The Congress; 11:30, Committee on Colombia—all the missionaries from Colombia present. This lasted till 1:00; 2:30, Dictated letters; 3:00, Session of Committee till 6:30 P.M.; 7:30, Preaching in a Baptist Church; 9:30, Long conference with all the missionaries on Saltillo, the Southern Presbyterians, the Disciples, etc. This till 11:00, then bed.

"All the days about like the above. We sail on Monday; hope to arrive at Lima on Monday, the 28th. Our Regional Conference will begin on Tuesday the 29th. We hope to leave Callao about March 4th.

"The Congress is unique. The *personnel* is of a high character, discussions have been on a high plane. The spirit has been beautiful in spite of virulent attacks by our Romanist friends. Bishops are as thick as hops—Kinsolving, Stuntz, Lloyd, Wilson, Lambuth are a few of the names. King of Oberlin and Wood of Indianapolis among the college presidents, and a long line of brainy men and women who have given us almost without exception wheat and not chaff. Our missionaries too have shown up well. There has been free speech, no gag rule. No attempt has been made to reply to base attacks made against the Congress. We have won over the community and this is a great gain."

Hospital at Miraj. Given by Mrs. Stanley White.

I must not begin to tell of the hospital work. It is too extensive to be told in a few words. It is a joy to talk to the women patients. I have never yet spoken to a woman in the hospital who was not willing to have me talk to her of her soul's salvation. She is ready and often eager to hear the Gospel story, no matter if she be a Mohammedan, Hindu or Roman Catholic. One woman who was a patient for four months, on leaving the hospital, went to Kodoli and was baptized there last March. She is now in Kolhapur in the Woman's Bible Training School. She said it was the teaching she received in the hospital that led her to become a Christian. We have faith to believe that there are many cases similar to this of which we do not hear, for the majority of patients come from long distances and we have no way of keeping in touch with them after they leave the hospital. (*Mrs. W. J.*) *Lillian E. Wanless.*

Miraj.

"I Was Sick and Ye Visited Me"

The Ferozepore Hospital is one of the most interesting places I have ever been in. Dr. Maud Allen is in charge of the work, and is kept busy. Most of the year the dispensary is open at seven a.m. Dr. Allen's first work is Bible-study with the hospital assistants, nurses and any patients who are able to come; after this comes visiting the in-patients; then the many questions put to her by assistants and nurses must be answered, and orders for the day given out. The doctor is then ready for the out-patients; the waiting-room is in charge of a Biblewoman who gives the simple Gospel story to the women as they wait. I have seen as many as twenty-five women sit on the floor, perhaps to hear the Bible story for the first time. The stories are often illustrated with colored pictures, thus making use of the eye-gate as well as the ear. To take the place of our card system used at home, giving each patient a number, a prescription blank is used, on which are printed Bible verses; in this way the Gospel gets into homes where perhaps it otherwise would not, and we remember that His word shall not return void. During the past year 17,623 visits have been made to the dispensary, 10,060 coming for the first time; there have also been 594 operations and 872 in-patients, so you see how much work there is to be done. Dr. Allen also visits many out-patients each day, some who are afraid to come to the hospital, others who have been patients but have returned to their homes, and still others who are able to pay the very small fee Dr. Allen asks when she is called to a home.

I think my most interesting visits have been in company with Dr. Allen. I wish I might paint a picture of just a few of the homes into which we went. Perhaps I can make you see, or at least tell you about one home. It was in a village about three miles out from Ferozepore City. As we entered the village people began to follow us, and by the time we reached the gate leading into the courtyard, there were about forty people behind us. Off the courtyard was a tiny mud hut, perhaps fifteen by fifteen feet. As you enter it is perfectly black, no light save for the tiny door through which you enter; in one corner on a low rope-bed we found our patient. She lay with a high fever, and her bed-covering was filthy rags. From the head to the foot of the bed was attached a heavy iron chain

—this was to keep away the evil spirit. Around the room on little mud shelves were several idols with bright-colored skirts, all to keep away the evil eye.

When we came out the crowd was still waiting for us. How I wish I might have stopped to tell them Bible stories, but alas! it is a terrible thing to be dumb and not able to talk to the people! I shall be so happy when I get to the time when I can say all I want to say; at present I have to stop and think. As we had several other calls to make, Dr. Allen only had time for words of greeting.

This is just a picture of one home. I might tell of hundreds in the same condition; homes of people who bow down to wood and stone trying to find comfort and help! If they could only come to know Jesus Christ and find the help that He is so ready to give, how very different their lives might be! They need your prayers, and we need your prayers that as the women come to the hospital and hear the Gospel stories they may take Him as their Saviour and Friend.

Dr. Maud Allen operating at Ferozepore Hospital. Taken by Miss Emily L. Peterson.

(*Miss*) *Emily L. Peterson.*

JAGRAON.

CHANGES IN THE MISSIONARY FORCE

The address of Rev. Dr. Eugene P. Dunlap is now Bogalusa, La.

ARRIVALS:

—— Dec. 19.—Mrs. C. A. Carriel, from Brazil, S. A.

At San Francisco, Jan. 19.—Rev. and Mrs. E. F. Knickerbocker, from Central China. Address, Pacific Grove, Cal.

At San Francisco, Jan. 25.—Rev. and Mrs. Jas. B. Ayres, from Japan.

At ——, Feb. 16.—Rev. and Mrs. A. J. Fisher, from S. China. Address, 105 York Ave., Towanda, Pa.

DEPARTURES:

From Vancouver, Mar. 4.—Miss E. A. Churchill, returning to S. China.

From San Francisco, Mar. 2.—Rev. Dr. and Mrs. Harvey Brokaw, returning to Japan.

MARRIAGES:

At Calcutta, Dec. 30.—Rev. Dr. Henry Forman of the N. India Mission and Miss Sallie Taylor.

RESIGNATIONS:

Miss Margaret S. Bliss of the S. China Mission. Appointed 1911.

Miss Bertha Blount of the S. Siam Mission. Appointed 1908.

Getting Together at Ferozepore

LAST spring our servant came down with the plague so we had to be inoculated. We were flat on our backs with a temperature of one hundred and four for five days. And oh! such backaches! We really didn't know which was worst, our heads, our backs or our arms. It took us over two weeks to regain our strength.

I want to tell you about the fine *jelsa* (meeting) we had at Ferozepore last June for our village Christians. It was especially gotten up for the *babus* (village teacher and preacher) and the best men of the Christians, those who would be elders in a regularly organized church. Altogether there were sixty men and eleven women. The *jelsa* was called the harvest *jelsa*, as the men brought in their harvest collections. From the northern end of the district the collection amounted to about twenty dollars. When one knows how very poor they really are it is encouraging to see how well they did. One of the villages brought an ox-cart load of *bussa* (chaff). This we bought from them (to feed the oxen that run the well) and they added the money to their collection. The Hindu farmer for whom they work is friendly and loaned them his oxen and cart to bring the *bussa* in, so they were saved that expense. We had arranged to feed them five meals, veget-

Rev. and Mrs. Burl T. Schuyler.

able curry, bread and pulse. It took three hours' work before each meal to prepare enough bread for all. All, however, worked with a will and though often tired were just as cheerful at the end of the day as at the beginning.

The meeting commenced Friday evening with a good talk of welcome by our pastor, Pakri Praem Das. Saturday morning we had three splendid speeches, the first on "Giving." At the end of this, representatives from each village (there were about twenty in all), brought their offerings and placed them on the table. Then our city elder spoke on the care of children and the duties of parents in teaching them and bringing them up in the knowledge of the Bible. The last talk of the morning was on "The Duties of the *Humberdars*" (village elders). This was given by the pastor from Moga. In the afternoons the people all met for a conference in which many matters were discussed, each being given time to speak a few minutes. Saturday evening we had magic lantern slides, each Bible story being told by some *babu* while the picture was on the screen. At each of the meetings there was singing of the Punjabi psalms. Some said that they stayed awake all night talking about the good things that they had heard. Everything passed off so well that we feel we should like to have such a *jelsa* every year. The expense amounted to a little over seven dollars. It cost a cent a person at each meal, and they had plenty!

(*Mrs. Burl T.*) *Elsie H. Schuyler.*

Jullundur.

"WAS IT WORTH WHILE?"

The Life of Theodore Storrs Lee. By Some Friends of His. Association Press, 178 pages. Fifty cents.

"He brought to the twentieth century the zeal of the first," writes Associate Justice Charles E. Hughes in his foreword to this interesting biography of a young Congregational missionary who died in 1911, after seven strenuous years in India. This tribute and the chapters by eight intimate friends constitute a short missionary biography of compelling interest and powerful appeal. The heading of the last chapter, by Fred B. Smith, has been given to the whole book, the optimism of which elicits a decidedly affirmative answer from the reader. We see that the missionary's five years in Wai, a city of 12,000 people which had always been regarded as a citadel of Hindu orthodoxy, although short, were enough to transform the Brahman prejudice into "positive popularity."

The three chapters by Alden H. Clark (a son of Prof. John Bates Clark of Columbia University) show Mr. Lee's earnest methods of "campaigning for Christ" in these difficult fields. He writes not only as a classmate at Amherst College and Union Theological Seminary, but as a colleague under the American Board. For any who would understand the problems faced by the workers in our own nearby Western India Mission (and indeed in all the stations in India) these chapters will be most valuable. Lee, as a result of his evangelistic enthusiasm, had to face the opposition of parents who forced some of the Christian schools to close for a time by keeping their children away. Yet in a short while he found himself on the municipal school board and we are told that when the cable announced his death, all the city schools were closed for the day. He seems to have been an indefatigable worker, although never robust, with an abounding interest in individuals, and great thoroughness in method. He would tabulate the stock questions about Christianity, have his Indian helpers write out answers in order to get the Indian means of approach. and then keep improving his own replies. He studied sympathetically the criticisms of Christianity in the Indian

papers and was always learning. When an American friend in the Westchester Church, which supported him, presented a motorcycle it was used as an object lesson for a sermon to the curious. "It is serving as a text," he wrote, "with its front wheel signifying the guiding Spirit and the back the body. The petrol signifies that which we all have from below and the electric spark that which must come from above to make life and power!"

Of great stimulus will this little book be in demonstrating the value of a close connection between the home church and its missionary representative. The Westchester Congregational Church is unique in having three points of worship in places about twenty miles north of New York. Although the Westchester Church in 1903 had only 193 members and an edifice costing seven thousand dollars, only half of which had been paid, Mr. Lee was called as its missionary pastor. Before he and his bride, who was Miss Hannah Hume, daughter of the venerable Dr. Robert A. Hume of India, had sailed, every home had been visited.

From India Lee maintained the ties by means of personal letters. His name became a "household word in every home." The weekly bulletin of the church contained a paragraph from his friendly letters or items rewritten from them. When the union communion service of the three congregations was held, on the same day and at the same hour Mr. Lee, his helpers and all their followers would be sitting down at the table of the Lord in India, conscious of the loving prayers of the home friends. Evidences of the deep spirituality of the missionary are seen on almost every page. One of the writers says: "Prayer was his breath of life, and few Christian workers ever left his presence without an intimate mutual prayer." His widow, who returned in 1912 to the work in India (with the two children), has given us an insight into his fervent spiritual life in her splendid chapter.

(*Rev.*) *Stanley A. Hunter,*
Formerly of Ewing Christian College,
New York. Allahabad, India.

"THE KING OF ALL KINGS"

"I had gone a-begging from door to door in the village path, when Thy golden chariot appeared in the distance like a gorgeous dream, and I wondered who was this King of all kings!

"My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

"The chariot stopped where I stood. Thy glance fell on me and Thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden Thou didst hold out Thy right hand and say 'What hast thou to give to me?'

"Ah, what a kingly jest was it to open Thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it to Thee.

"But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept, and wished that I had had the heart to give Thee my all."

From *Poems* of Rabindranath Tagore.

A College Man and His Wife

Last Sunday afternoon we had three students in to tiffin, one Mohammedan and two Hindus, and afterwards a Sikh student also joined us. As a sign of the changing times it is an interesting fact that most of the students, even Hindus, will come to meals with us, though in large gatherings the Hindu students as a whole will not accept food from our hands. One of the men at tiffin with us the other day was a graduate student, a Hindu. He asked me if he might bring his wife to call. I said I should be delighted and asked if she couldn't come to tea on the following Wednesday. He replied, "I'm afraid that she would not eat anything here; in fact, if she knew I was eating with you today she would turn me out of the house!" He was trying to teach his wife broader views, and for that reason he would like her to come and see me. When she came I found her to be a bright, pretty little woman most anxious to be friends. She with her four children and I with my two, found many interesting things to talk about. Yesterday I took Miss MacDonald to call on her, and arranged for one of our Biblewomen to make regular visits. She is anxious to learn, and her husband, having been in the college, has no prejudice at all against her learning to read the Bible. She said that she had been so excited and delighted when she heard we were coming to see her that she could hardly sleep any of the night before! It is very hard for these women who have no outside interests and who are kept from even taking proper exercise outdoors by family prejudice. There are many women just like this one, and I feel convinced that until we can reach and influence them, we cannot expect their educated and advanced husbands to come out openly for Christ; although many would like to do so.

(*Mrs. E. D.*) *Nancy Ewing Lucas.*
Lahore.

NEWS FROM THE FRONT

AFRICA

Mrs. O. H. Pinney writes: What joy when the small Spanish coast steamer brought us our long-lost boxes of freight! When you consider the time they have been on the way (one year and two months), the many handlings they have had, the many miles they have traveled, things are in remarkably good shape. The lovely victrola is not hurt a particle, and was just as it left New York. It had not been opened up at all, nor had my big trunk, which was wired and crated. I cannot tell you how rejoiced we were to find it safe and sound. Already we have enjoyed it very much, and it has given much pleasure to others and will continue to be a source of joy to us and those around us. Not a record was even scratched.

The box of books was joyfully received by the other members of the Station as well as by the Pinneys. We have been getting no reading matter from America but some magazines and newspapers, so all we had to read was war, war, and more war. You in America can't imagine how we shall enjoy reading all these books. I believe we enjoy all the things more than if they had come right along with us last year, and I can't begin to say "Thank you all" enough. You will never know what they mean to us, because YOU don't live on the West Coast of Africa!

My box of bedding, Doctor's books, and the box of china had all been opened during some of the transshipping, and the things had been thoroughly soaked. Doctor's books are ruined as far as looks go, the covers are all loose and broken, and many of the colored plates have run, but I think all the books are readable, and we are thankful that his instruments were in my big trunk. I thought at first all my bedding was ruined, but after much washing and sunning most of it is in pretty good shape, and it is certainly fine to have feather pillows to sleep on again!

Here at Benito we are all well and have again started the boarding-school for both girls and boys. It is true the school is not large, but we shall soon have work enough to keep us all busy. Doctor has received some drugs and has his new hospital and dispensary running full tilt; we have no refugees living in the mission grounds now and we are enjoying the respite. We are all well and thankful for work; the nervous strain is hard and we get very tired. If only the war would finish and people and things get normal again! Things are so uncertain and all the work has been so upset and smashed to pieces, so to speak, that it takes all the heart out of us and makes it hard to write, hardest of all to those who love us and the work most. Pray for us and for these poor natives who will never understand why they should suffer as they have had to do because of the white man's war. Sometimes I feel as if I must get away from them and the many questions that it is perfectly natural they should ask, but almost impossible for us to answer!

MEXICO

Miss Blanche B. Bonine writes from Merida, Yucatan, Mexico: We have been here one week and are getting settled in a hot, hot country. Everything is hot here but the water and that is half way warm! . . . When we got to Havana, Dr. Greene, the Superintendent of the Cuba Mission, met us and when we reached Progreso, our port, the minister and his wife and a public-school teacher, a Protestant, helped us through the customs. Merida is reached by rail from Progreso. It is a hot ride and the engine burns wood. It cost us twenty-six dollars to get our baggage to Merida from Progreso—they don't carry it on your tickets. But that is worth about one dollar and thirty cents of American money!

The Governor of Yucatan is said to be an excellent man in every way. He has opened up a thousand schools and beginning the first of February there must be provision for schools for every child from five to fourteen years of age and if not, the punishment is meted out at once. We rejoice in his courage. Yucatan will be the first dry state of Mexico. February first every bar is closed excepting for beer, and the number of these places is limited. And they will be closed, too. They have all learned that what he says goes!

The city of Merida is the cleanest city I have ever seen. The streets are wide and immaculately clean. The people too, are so very clean—on the surface—for the whole peninsula reeks in sin. But oh, the whiteness of their clothes! The Catholic churches have all been closed but one—because of the political propaganda they were indulging in. Yesterday I went into a home to visit. I was passing the door and picked a child up who had fallen, and the grandmother insisted I visit with them. In the course of conversation she asked me what I thought about all the churches being closed. So I told her that I wasn't a Catholic, that I was a Protestant and a missionary at that, but I was sorry to see all the churches closed before we had a chance to win them away from the error in the church. She was so pleased that she called in her whole family to hear what I said. So I gave her a discourse on what I believed and she said, "Well we thought you were all Masons, but I see you're better than they are, and maybe some day you will grow to be a good Catholic!"

CHINA

Miss Manuella Morton writes from Shanghai, China, November 9th, 1915: The longing has come to me that some of our ladies should come to China, visit the work which they have made possible and loved and cared for, and stay long enough to really know it. We want our *Women* to see the women's work and Girls' Schools. Who will come? A warm welcome awaits you!

How different the modern Shanghai is from the old, with its railroad stations, automobiles, high buildings and modern improvements. Even the old city wall is all torn down and a wide road with a train line has taken its place. Many filthy canals have been filled up and now make nice, wide streets. Two fine modern hotels and lots of comfortable smaller hotels make the traveler's life one of comfort and ease here. With a growing city and such a cosmopolitan one come all the evils and it makes one's heart ache to see and hear the wickedness brought in by the so-called civilization!

HOME DEPARTMENT

SUGGESTED PROGRAM FOR MAY

SIAM

Sing *Triumphant Zion, lift thy head!*

Read Romans 10:12-17.

Pray especially for those missionaries mentioned for the day of the meeting in the *Yearbook of Prayer.*

What are the two great divisions of our missions in Siam; what was North Siam formerly called?

Have outline map showing geographical relations of Siam with China, Chosen, Burma, Japan, India, etc.

Tell Siamese characteristics; effect of tropical climate on social conditions.

What has been the attitude of the Government towards missions and missionaries?

Progress of civilization in material things during the last fifty years; its advantages, its perils.

What churches besides the Presbyterian have done work in Siam? What is our special responsibility there?

How far is Chieng Mai, N. Siam, from New York?

Spirit worship and its terrors. (Read *Light Out of Darkness,* by Rev. Henry White, in WOMAN'S WORK, May, 1915.)

Discuss, pro and con, the question: Is the Oriental's religion the one best suited to his needs? Should he be left undisturbed in it?

Causes of frequent cholera, smallpox, tuberculosis, typhoid, etc.; treatment by Siamese doctors; hospital work of the Foreign Board. (Use leaflet, *Hospitals in Siam.*)

Tell of work for lepers; how is this provided for? What part does our Board have in it? (Read *Among Lepers in Siam,* by Dr. McKean.)

Among women of Siam: their social status; training and influence of graduates of mission schools; the Woman's Club, its president, comradeship with American clubs. (See story and picture in WOMAN'S WORK, May, 1908.)

Read aloud or distribute copies of the leaflet *Kania.*

Choose three or four special missionaries, perhaps Dr. McKean, Dr. Cort, Miss Lucy Starling, Miss Eula Van Vranken, or others; have one person tell all she can find out about each of these; their personality, their qualifications, their accomplishments on the field; try to arouse a personal interest in and acquaintance with each one.

Have two voices tell special stories found in leaflets or perhaps *Snapshots from Nan,* WOMAN'S WORK, May, 1914. Don't be afraid to be personal, dramatic, stirring, to make vivid the real happenings to real people.

Pioneer Work in Rural Regions

The writer of this article does not wish to have her name used though it is a name known and honored in the Presbyterian family and would add weight to what she has written. She would have preferred to postpone writing till more time given to this experiment had brought more results. But a plan that works is stimulating to many other workers, so we have persuaded her to tell of beginnings and hope that later we may hear more details of results "in the mountains and valleys" of her broad country territory.—EDITOR.

IN ONE of our important presbyteries, which abounds in country churches large and small, the "Foreign Missions Extension Department" promises to help solve the serious problem of giving to the women of these churches, separated from each other by miles of country roads, the warm touch of missionary interest.

A vision of the possibilities in these little packages of missionary information and inspiration came to a young woman of one of these country churches—a church ministering to the people of a territory sixteen miles long. There are two preaching points—but the members are so scattered through the valleys and over the mountains that a mid-week service of any kind is not considered possible. If this be true of even a prayer-meeting, for which the men might "hitch up" and take the "women folks" with them, how much less possible would be a service for women only! There are forty-one women and girls who are members of this little church, and it was not long before this enthusiastic young worker had forty-one women and girls enrolled in her Extension Department, and a little band of "visitors" in training to keep the Extension leaflets moving, and to collect the offerings. The hours when the preaching service or Sunday-school brought them all together were used as times of exchange.

As there is no other missionary organization in the church for them to *extend from,* the Extension Superintendent, holding the offices of president, secretary and treasurer, is the connecting link between the church and the presbyterial society. And though there can be no monthly gatherings, a social meeting with a missionary program can be arranged

once or twice a year. This general plan has been carried into other churches similarly situated.

In one church where the problem of interesting the women and girls in missions had been too difficult for the pastor and the presbyterial officers to solve during many years—a church of much larger membership and several preaching stations—a little auxiliary was organized at one of the preaching points, and from this center the lines of the Extension Department ran out.

In some small mining towns the women did not feel equal or inclined to try carrying on an auxiliary, but they were willing to attempt an Extension Department. In one locality a changing population had done its worst, from the large, flourishing church that *had been* there remained only the building, the little graveyard, and three faithful women who still care for the church property so precious to them. These were asked would they form a reading circle and use the Extension packages? Yes, and win three of their neighbors to join them!

We need in all our presbyteries "the prayers, the talents, the experience, the ideals, the fellowship" of these women who can belong to us through the Extension Department, if in no other way. And with this strong arm to help, it does seem that every woman and girl in our Presbyterian Church should be united in winning to Christ "the Oriental, African and South American, the new American, Indian and Porto Rican."

A Presbyterial President.

NINETEEN-SIXTEEN-SEVENTEEN PLANS FOR MISSION STUDY

Looking back over the missionary year just closed we can but feel that the study of foreign missions is taking a larger place in the lives and thought of the Church than ever before. The text-books have been unusual and with their large sale, their use and their wide popularity, there has been an undercurrent of power which has swept over us. Our record of foreign mission study classes to March 1st, is 1,522; Reading Circles 115.

As we think of the unspeakable sorrow that has come upon Europe and the reflex influence on the Church in all Christendom, we know that the study of foreign missions is just the vitalizing activity that is needed to stimulate the faith of the Church. Realizing that underneath all this work are the unlimited spiritual resources which are ours through Christ, we can only plan for larger work during the year just opening than we have ever undertaken before.

Since the work of the Panama Conference has attracted the attention of the world to South America, and since we, as Presbyterians, feel so keenly the great importance and need of our work in that country, we are prepared to offer and recommend a comprehensive group of four text-books on South America for our Presbyterian constituency this year.

1. *The Living Christ for Latin America*, by Rev. James H. McLean, our missionary in Santiago, Chile, and editor of *El Heraldo Evangelico* of the Presbytery of Chile. This book is issued by our Presbyterian Board of Publication and Sabbath-school Work and is for men, women and young people, on our Presbyterian work in South America. It comes out under the editorial supervision of the Educational Secretary of the Assembly's Board of Foreign Missions, Mr. B. Carter Millikin, with the co-operation of the Secretaries for Missionary Education of the six Women's Boards of Foreign Missions and is heartily recommended for the use of Presbyterians, men and women, old and young, during the year 1916-17. The price of this book will be 35 cents in paper cover, *postpaid*, and 55 cents in cloth cover, *postpaid*.

2. *South American Neighbors*, by Bishop Stuntz, issued by the Missionary Education Movement, for interdenominational use.

3. *South American Heroes*, by Margarette Daniels; the text-book for use by young people from sixteen to twenty years, issued by the Missionary Education Movement.

4. A Junior text-book on South America, by Anita B. Ferris, *The Land of the Golden Man*, issued by the Missionary Education Movement.

The Central Committee on the United Study of Foreign Missions is giving us two text-books: 1, *World Missions and World Peace*, by Caroline Atwater Mason; 2, *Soldiers of the Prince* (a Junior book), by Charles E. Jefferson. The Central Committee on the United Study of Foreign Missions recognizes that from time to time one denomination or another may have a thoroughly wise and legitimate reason for stressing its own work in a certain year rather to the exclusion of the United Study Book. Such a crisis has arisen in our Church this year, and we call upon all Presbyterians to become familiar with the work in South America through the use of these text-books. At the same time we draw your attention to Mrs. Mason's book, *World Missions and World Peace*, as a fine historical background for the study of South America, and ask every class to use at least one copy as a reference book.

Unusual helps are being prepared for use in the study of all six of the text-books here listed.

(*Mrs. E. D.*) *Elizabeth Gerhart Faries*,
Secretary for Missionary Education.
Philadelphia.

Have you seen the beautiful leaflet issued by the Joint Committee of the Home and Foreign Boards on Student Work? It is striking and attractive, it makes plain what the committee is doing and what it wants you to do, and you can get it without charge from your own headquarters.

WAYS OF WORKING

"Our church has a pastor who runs his motor-car as a 'jitney' on the day of the missionary meeting. Would it not be still better for one or more of the congregation—not the busy pastor—to do this special service? Those having cars might each consent to help for certain afternoons, dividing the twelve meetings of the year among them.

"One society issued a church directory, charging a dollar for each copy. This can be made as elaborate or as simple as desired, the price being fixed accordingly.

"One society enjoyed the social hour before instead of after the program, serving refreshments first. The members then came on time.

"One society found union or federation meetings with societies of other denominations brought inspiration and broadened the outlook of the members."—*Woman's Evangel*, United Brethren in Christ.

In the February number I was especially interested in what was written about church bells in the article *With the Missionaries' Children*, how almost necessary it was for the churches or missions to have bells, owing to the scarcity of clocks, particularly in Korea, and I suppose the same is true of other countries. As church bells are no longer a real necessity in our cities, what better foreign or home missionary work could the churches do than to find out where bells are desired and send their bells to these places? Until recently I lived in a city opposite a church with a loud, clanging bell. We were surrounded too by other churches having inharmonious bells, and one of these was a set of badly-played chimes, so I can write feelingly on the subject. Perhaps the suggestion needs only to be brought to the minds of church people to have the city churches give their bells where they are needed—of course paying all expenses of transportation.

A Subscriber.

"One particularly interesting program of our Westminster Guild Chapter was a 'spell down.' Each captain chose her side and questions to be answered were fired back and forth. On another occasion after a supper, to which each contributed something, a circle was formed on the floor and each in turn told in rhyme how she had earned her missionary dollar."

In response to the request of a reader we mention that the name of Korea was changed to its more ancient name of Chosen (accent on second syllable) by the Japanese Government at the time of the country's annexation to Japan. The official geographical name is now Chosen, Japan.—Editor.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting, first Tuesday of each month at 10.30. Prayer-meeting on the third Tuesday at 11. Visitors welcome to both meetings.

Prayer-meeting, April 18th. Topics: *Our Missionary Candidates, India.*

Notice is hereby given that at the Annual Meeting of the Corporation, May 2d, a proposal will be made that the first sentence of Article VI, Section 2 of the By-Laws: "The Committee of Finance, consisting of two members, shall be appointed annually by the Board of Directors," be changed to read, "The Committee of Finance, consisting of three members, shall be appointed annually by the Board of Directors."

The Biennial Assembly will be held in the Tabernacle Church, 37th and Chestnut Streets, Philadelphia, opening Tuesday, April 25th, at 2 P.M., and closing Friday, 28th, at noon. One delegate may be sent from each synodical, presbyterial and auxiliary society, and each young people's organization contributing through the Woman's Foreign Missionary Society; two from Westminster Guild chapters and circles, one to the Mission Study Secretaries' Conference. Young Women's and Westminister Guild meeting Tuesday afternoon. Popular meeting Wednesday evening. Address by Robert E. Speer, D.D. Young people's supper-table conference, Wednesday evening. Children's meeting, Thursday afternoon at 4.15 in Calvary Church. Study Class on *South America*, led by Mr. B. Carter Millikin. Conference of Secretaries of Missionary Education. Interesting missionary addresses. Helpful conferences. Visitors are urged to attend, as the meetings will be of general interest. Entertainment is offered to all delegates and missionaries. Send names not later than April 10th, to Chairman of Hospitality Committee, Mrs. John W. Patton, northwest corner of 39th and Spruce Streets, Philadelphia, who will give names of boarding-places to non-delegates also.

The Executive Committee of our Philadelphia Woman's Board voted that the year 1916-1917 be known as our *Sacrificial Year*, and for this year we call for a *ten per cent.* increase of our regular gifts.

An epitome of a Board meeting becomes increasingly difficult. The death of Miss Snodgrass after twenty-four years of beautiful service in China; the resignation of Miss Alice Butts, Korea, on account of ill health; the happy eightieth birthday of our veteran Erie presbyterial treasurer, Mrs. Neill, just before she fell asleep; the completion of the Shantung University Fund; the claims of the new Ginling College in Nanking; the plea of our Philadelphia Woman's Medical College for a five thousand dollar Presbyterian Missionary Scholarship, and the appointing of Miss Alice E. Wishart, a former India missionary, as our field secretary for the spring months—what can we say about any of them in one paragraph?

Chosen spoke to us at the February prayer-meeting through Mrs. Walter Erdman and Rev. Mr. Knox, of the Southern Presbyterian Church. Giving,—first ourselves and then all we have, to our Lord, as urged by the leader, Mrs. Morris A.

Stout, was wonderfully illustrated in a ten-minute review of the Treasury by Miss Cattell. The facts given in regard to our great China Fund of $126,591, now being closed up, the new missionaries sent out under it, and the new buildings and repairs provided by it; the four thousand dollars contributed for Persia Relief and the four hundred for Syria Relief moved us with profound gratitude, something akin to pride.

An hour's call from Dr. and Mrs. Charles Lewis of Paotingfu, with their two rosy, singing children was a peculiar pleasure.

☞ Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 a. m. Visitors welcome.

As we have no general conference in connection with our Annual Meeting this year, the meeting will be held at our headquarters on Thursday, April 20th. We hope for a full attendance of officers. It would be of great assistance in planning the work for another year if synodical presidents could all be present.

The "Synodical Advance" for the coming year contemplates an enlargement of our evangelistic work in four great cities, also a house at Bucaramanga. The funds required are: for Canton, $6,000; for Tokyo, $6,000; for Teheran, $4,000; for Etah, $1,000; house at Bucaramanga, $4,000. Through the generosity of friends in Minneapolis we have two $1,000 pledges already and another $1,000 in smaller pledges for the house. The States of Illinois, Iowa, Indiana and Michigan are pledged to generous shares in the evangelistic work.

At two of our recent meetings at Room 48, the life and services of two of our former most active and influential officers were recalled and emphasized by the announcement of gifts from their daughters, Mrs. Tuttle and Mrs. Whitehead. These were given as memorials of the birthdays of Mrs. Geo. H. Laflin and Mrs. John V. Farwell.

The late meetings of the winter brought to Room 48 an unusually large attendance. Among the missionary guests were Rev. and Mrs. Geo. L. Gelwicks of China, whose fifteen years in Hunan (a province where the prejudice against foreigners is still strong) had in no wise lessened their faith, hope and love. Also Miss Isabelle Mae Ward of Tokyo, who told of Japan's need with the grace that has served whole-heartedly just where she invites others to come. Miss Isabel Laughlin, secretary for Student Work, showed the encouragements found among college girls as only one who delights to do the work can see them.

Mrs. Belfield, our Extension Department secretary, says: "We have increased our membership 75 per cent. I am sure that the society is doing more missionary reading in one week now than it did in one year before we started this work. We have on our reading list twenty outside of the society. All have read missionary books and some are becoming very much interested. We feel that if we can get our women to read, the Spirit will speak."

At Winona Lake, (Ind.), Summer School of Missions during the week of June 23 to June 30, 1916, will hold much of helpfulness and inspiration for missionary students and leaders. Lectures on the Home Mission text-book will be given and on both Foreign Mission text-books: *The Two Americas* and *World Missions and World Peace.* Mrs. D. B. Wells and Mrs. J. F. Fisher will be the lecturers. Daily Bible hours will be led by Miss Angy Manning Taylor. Mrs. E. H. Silverthorn is to conduct a normal study class in *The Two Americas.* A special department, including recreation features, will be devoted to young women. For information address Mrs. C. W. Peterson, Morgan Park Station, Chicago, Illinois.

The Northwest Board has begun the issue of a series of leaflets, to be called "The Silver Series." This will include sketches of the lives of those living women missionaries under the care of our Board who have been on the field for twenty-five years or more. Three of these leaflets have already been issued, the sketches being of the lives of Mrs. H. G. Underwood of Korea; of Mrs. McKean and Mrs. Taylor of Siam. We feel sure these will be of interest to every woman in our territory. Price, 2 cents each.

Leaflets: *Out from India's Outcastes; A Welsh Boy Who Wouldn't be a Minister; The White Children's Friend,* each 2 cts.; *India's Womanhood,* 5 cts.; *As It is Today in India; How Rangasamy Got His Water, Pounamma's Venture; Shanti; The Gospel of the Plow in India* (by Prof. Sam Higginbottom), each 3 cts.; *Silver Series Sketches—Miss Margaret Given; Mrs. J. J. Lucas; Miss Mary E. Pratt; Mrs. A. P. Kelso,* each 2 cts.; *New Faces and Forces in India,* 1 ct.

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From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The Forty-Sixth Annual Meeting of the Women's Board of Foreign Missions will be held in the Brick Presbyterian Church, Fifth Avenue and Thirty-seventh Street, New York City, on Wednesday, April 26th, beginning at 10 a.m. with a devotional meeting. The Credential Committee, of which Miss M. G. Janeway, 981 Park Avenue, New York, is chairman, will be present at 9.30 to enroll delegates and distribute badges. A cordial invitation is extended to all women interested to attend the meeting. The program will include a young people's hour, and addresses from missionaries, as well as reports of the year's work. Rev. Dr. Arthur J. Brown will speak in the afternoon. It is suggested that if a society is sending two or more delegates to the meeting, one of them shall be a Young People's secretary. Luncheon will be provided in the Chapel by the Women's Missionary Society of the church for officers and delegates.

"Inspiration comes to us from what we see of the power of the Gospel," said Mr. Morris of Hwai Yuen, China, at the monthly meeting. Direct hostility, pride, race prejudice, ancestral worship and materialistic viewpoint—in the face of these difficulties the Gospel has won its way. Never before was such an opportunity to preach, and we do not know how long it will last. Let us enter in humility, trusting the power of our Redeemer. A vivid account of some of the things he saw in the Far East was given by Mr. Day. Japan's expert supervision of Korea has done that country untold good, but Koreans resent it on ac-

count of the "lost face," of having to submit to foreign domination. The Christians are learning to set their affections on things above. Every member of the Church is a missionary whose life belongs to God. One Korean said, "We can not repay the missionary but we can respond by carrying the message on." Miss Florence Bigelow told of the crowded condition of the school and church at her station, Shimonoseki, Japan.

Nancy's Mother, written by Miss Jean Carter Cochran, as a memorial to her sister-in-law, Mrs. J. B. Cochran, is a charming story of a missionary wife and mother. The book is in attractive form and the sweet young face of Nancy's Mother opposite the title page interprets all the rest. The price is twenty-five cents.

LEAFLETS, INDIA: *A Welsh Boy who Would Not be a Minister; The White Children's Friend; You or I*, each 2 cts.; *As it is Today in India; Shanti; The Children of India; Hospitals in India*, each 3 cts.

NEW: *Nancy's Mother*, 25 cts.; *God's Word and the World*, an Exercise by Ruth G. Winant, 5 cts.; *Woman's Progress in Japan*, 3 cts.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Headquarters Room 707, Odd Fellow's Bldg., 816 Olive St. Visitors welcome. Orders for missionary literature promptly attended to when sent to above address.

IN a recent Scripture lesson, attention was drawn to the frequency of God's proportion promises. We recall a few: "As thy day so shall thy strength be" Whatever the day may mean to us, God's strength is available every moment of it. "As the Father hath loved me, even so have I loved you." There is no plummet-line long enough to fathom the depth of that love of the Father, but Christ's love for His own is just as deep, just as wonderful. "As far as the East is from the West, so far hath He removed our transgressions from us." So far apart are they, the East and the West, that "never the twain shall meet." Neither will the sin repented of and forgiven meet the sinner again. For every human need or condition there is a divine correlative.

IN the first week of January there was held in St. Louis an Educational Missionary Conference of Ministers and Missionary Committees of local churches, under management of B. Carter Millikin. Preparations were thorough and satisfaction was expressed with every thing, from the pageant, on the introductory night, to the closing afternoon, January 13th. Missionary workers throughout the city are planning for a follow-up movement which shall conserve the best of the conference.

LETTERS were from Mrs. Winn of Taiku; Mrs. McCall of Brazil; Mrs. Hicks of Peking; Mrs. Heimburger of Wei Hsien. Work in Taiku has been more satisfactory this last year than formerly. Mr. and Mrs. Winn will take their furlough in 1917. We are saddened by news of the death of Dr. R. P. Gorbold. Mrs. Winn, who knew him well, writes: "A live wire he was, if ever there was one, and he spent himself unstintingly for the people and work he loved." Our sympathy goes out to our own Mrs. Gorbold in her sore bereavement.

OUR FIELD SECRETARY writes of her work in connection with the Efficiency Campaign in Jefferson Presbyterial Society, Texas: "The presbytery lies partly in Louisiana and we are interested to know the result of the itinerary. Mrs. Lindsay writes, however, of advance movement along several lines of the work—study classes, Light Bearers, etc. Books were eagerly called for; literature, including magazines, placed." We imagine it was a difficult itinerary but we think not an unsatisfactory one.

WHILE we are speaking of literature, let us remember to be loyal to our own special magazine, WOMAN'S WORK.

SPRING presbyterial meetings are to the fore. They come with our spring house-cleaning, and we are reminded to straighten out things that have in any way stood awry. Make a thorough investigation into our own needs, from a missionary standpoint, which is also the spiritual one, throw away any tools we may have found ineffectual and bring in the best. And we will know that "best" is not always the newest. The dresser which came down to you from generations gone just needs a fresh cleaning and polishing to bring out its old mahogany beauty. So the old tools which Christ told us to use in His work—such as prayer and faith and a handclasp, a giving of self and a mighty love, are strong and beautiful today. We will furbish them up in this presbyterial spring-cleaning time, to use them as we have never used them before.

THE annual meeting of the Executive Committee of the Board of the Southwest will be held at headquarters, April 18th.

NEW LEAFLETS: *Presbyterian Missionaries at Work Among the Lepers of the World*, 5 cts.; *A Wide-Awake Station in the Land of Chosen*, 2 cts.; *Unoccupied Fields*, 3 cts.; *The Gospel of the Plow*, by Mr. Sam Higginbottom, 3 cts.; *Woman's Progress in Japan*, 3 cts.; *Garment Givers*, free; *God's Word to the World*, 3 cts.; *Broken China*, a Chinese play by Margaret Applegarth, 15 cts. The popularity of our publication, *The Junior's Dream*, by Mrs. M. L. Laybourne, has necessitated a reprinting of the leaflet. This is one of the few exercises or small plays for *children*. It is suited to Light Bearers and Juniors organized for Foreign and Home Missions. The writer was at one time the very efficient synodical secretary of literature for Kansas. Price of leaflets, 3 cts. per copy.

LEAFLETS FOR INDIA: *A Zenana Party*, 2 cts.; *Isabella Thoburn*, 2 cts.; *Luchmi*, 2 cts.; *Sketch, Rev. and Mrs. Ray C. Smith*, free; *What is a Zenana?* 1 ct.; *Woman's Rights in India*, 2 cts.; *Wonder Stories from India*, 3 cts.; *A Christian Dynamo, Mission Hospital at Miraj, India*, 2 cts.; *Out from India's Outcastes*, 2 cts.; *The King's Highway*, Program of the Westminster Guild, 1915-1916, 5 cts.

From San Francisco

933 Sacramento St. Public Meetings first Monday of each month at 10.30 and 1.30 Executive session third Monday. Prayer service first and third Mondays from 12 to 12.30.

TOPIC for April, *India*. We learn from *The King's Highway* that India contains one-fifth of the population of the globe—three hundred and fifteen million people, and with great diversity of languages. That forty million women pass their lives in the cramped and enforced seclusion of the zenanas. To teach these women is the stupendous work of missionaries.

MANY will remember Pandita Ramabai, who came to America to plead for the women of India. Her father taught her secretly, against the law of the land.

Leaflets on India: *As It is in India Today; A Zenana Party; A Christian Dynamo*, each 2 cts.; *Our Work in Moslem Lands*, 5 cts.; *Shanti*, 2 cts.; *Sketch of Rev. and Mrs. Ray C. Smith; The Mission Station as a Social Settlement; Two Weddings; Woman's Rights in India*, each 2 cts.; *Wonder Stories*, 3 cts.; *William Carey*, 2 cts.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

The visit of the able team of speakers of the Laymen's Missionary Movement in Spokane, Seattle, Tacoma, Portland and one or two other Oregon cities aroused enthusiasm for both home and foreign missions. Large churches were packed three times a day for three days. Women were permitted to occupy galleries in the day meetings; there was no room for them at the night meetings, but there were several separate meetings for women who packed neighboring churches. The speakers were gifted and had wonderful stories to tell in a spirited and spiritual way. Surely hearers have been aroused as never before to see the immediate need of missionary *work, money* and *missionaries*, and we are praying that the Men's Continuation Committees will produce not just results, but *great* results.

The Treasurer's books are closed; reports are being prepared and plans laid for the annual presbyterial meetings which will be visited by our Board officers.

This month closes the twenty-eighth year of our North Pacific Board. Only God knows the full record of consecrated gifts, service and prayers of these years. We look to His guidance for the future years.

Leaflets for April: *Out from India's Outcastes; I Come to Stay; Taibai and Her Two Sons; A Welsh Boy Who Wouldn't Be a Missionary; The White Children's Friend*, each 2 cts.; *The Gospel of the Plow in India*, 3 cts.; *Presbyterian Missions at Work Among the Lepers of the World*, 5 cts.

RECEIPTS TO FEBRUARY 15, 1916

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$212.75	New Castle,	$4.00
Baltimore,	1,871.62	New Hope,	27.30
Blairsville,	2.50	Oxford,	23.35
Butler,	60.00	Parkersburg,	24.00
Dayton,	1,221.00	Philadelphia,	72.60
Erie,	75.00	Pittsburgh,	4,820.22
Florida,	9.00	St. Clairsville,	17.00
Kittanning,	465.55	Washington, Pa.,	250.00
Lackawanna,	75.00	Wooster,	470.02
Mahoning,	5.00	Zanesville,	17.90
Maumee,	7.50	Miscellaneous,	13,176.96

Receipts from January 15th to February 15th,		
Regular,	$21,694.11	
New China Fund,	1,214.16	$22,908.27
Total receipts since March 15th,		
Regular,	$141,583.83	
New China Fund,	6,744.53	148,328.36
Special Gifts to Missionaries,		157.50
Persia Relief,		1,305.50
Syria Relief,		50.00
Armenian Relief,		53.00

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Bismarck,	$23.00	Lansing,	$99.00
Bloomington,	322.40	Mankato,	75.10
Butte,	137.64	Milwaukee,	120.30
Cheyenne,	25.00	Minneapolis,	307.00
Chicago,	454.00	Monroe,	26.00
Detroit,	184.75	Mouse River,	10.00
Dubuque,	60.25	Oakes,	16.00
Fargo,	64.86	Ottawa,	23.45
Freeport,	236.10	Pembina,	166.50
Grand Rapids,	48.00	Peoria,	791.00
Great Falls,	54.95	Petoskey,	23.25
Helena,	59.23	Red River,	56.50
Iowa City,	123.21	Saginaw,	343.38
Kalamazoo,	62.10	St. Paul,	100.00
Kalispell,	3.70	Sioux City,	142.95
Sioux Falls,	$292.00	Wisconsin Synodical,	$10.00
Waterloo,	380.50	Miscellaneous,	51.28
Winnebago,	10.00		

Receipts from Jan. 15th to Feb. 15th, 1916,		
Regular,	$4,893.40	
Persian Relief,	10.00	$4,903.40
Total receipts from March 15th, 1915,		
Regular,	$78,501.58	
Persian Relief,	810.00	
Leper Work,	146.00	
Sale of stock,	22,089.06	$101,546.64

Mrs. Thos. E. D. Bradley, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$423.00	New York,	$11,513.00
Boston,	190.00	North River,	145.50
Brooklyn,	418.00	Rochester,	1,472.80
Buffalo,	286.00	St. Lawrence,	95.00
Cayuga,	147.88	Syracuse,	499.00
Chemung,	39.00	Troy,	182.50
Long Island,	2.50	Westchester,	2.00
Morris & Orange,	707.00	Interest,	10.50
Nassau,	83.00	Legacy,	43.70
Newark,	1,154.00	Miscellaneous,	936.50
Newburyport,	20.00		

Receipts from January 15th to February 15th,		
Regular,	$18,089.88	
War Emergency,	40.00	
China Fund,	241.00	$18,370.88
Total since March 15th,		
Regular,	$106,263.91	
China Fund,	866.75	
War Emergency,	347.00	
No Retreat,	325.00	$107,802.66

(Mrs. Joshua A.) Mary B. Hatfield, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

Amarillo,	$3.00	Little Rock,	$8.50
Carthage,	50.00	Neosho,	434.00
Choctaw,	7.00	Oklahoma,	42.00
El Reno,	9.00	Rio Grande,	38.97
El Paso,	2.00	Waco,	3.00
Highland,	25.00	Miscellaneous,	68.33
Larned,	19.82		

Total from Dec. 15th, 1915, to Feb. 15th, 1916,	$710.62
Total for year to date,	21,723.91
China Campaign Fund from Dec. 15th to Feb. 15th,	131.00
China Campaign Fund for year to date,	1,870.84

Mrs. Wm. Burg, *Treas.*

DATE DUE

[redacted]			

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